

## Sanctified by His Glory (Exodus 29:19-46)

Preached by Pastor Phil Layton July 7, 2024 ([www.gcb.church](http://www.gcb.church))

In the 1700s Charles Simon was a university student in Cambridge, England. He was unsaved.

- He knew he wasn't fit to take communion but was impacted by Ex 29 (our study today) As he studied Israel's sacrifices like we did last time, he wrote: 'I met with an expression to this effect: "That the Jews knew what they did when they transferred their sin to the head of their offering" [Ex 29:15 says they put their hands on an innocent animal's head as it was slain in exchange for their sin and guilt]. The thought rushed into my mind, What! May I transfer all my guilt to another? Has God provided an offering for me, that I may lay my sins on his head? Then, God willing, I will not bear them on my own soul one moment longer. Accordingly I sought to lay my sins on the sacred head of Jesus; and on the Wednesday began to have a hope of mercy; on the Thursday that hope increased; on the Friday and Saturday it became more strong; and on the Sunday morning... "Hallelujah!" From that hour peace flowed in rich abundance into my soul; and ... I had the sweetest access to God through my blessed Saviour.'<sup>1</sup>

**What a great High Priest we have in the precious Lord Jesus!**

This is a study that I pray this hour gives hope and abundant peace richly and sweetly in us!

- This passage pictures the gospel sinners need and the great exchange of Christ's death
- These details aren't boring if you see that, it's a bit gory but it points to the glory of Jesus

Ex 29:19 *"You shall take the other ram, and Aaron and his sons shall lay their hands on the head of the ram, <sup>20</sup> and you shall kill the ram and take part of its blood and put it on the tip of the right ear of Aaron and on the tips of the right ears of his sons, and on the thumbs of their right hands and on the great toes of their right feet, and throw the rest of the blood against the sides of the altar. <sup>21</sup> Then you shall take part of the blood that is on the altar, and of the anointing oil, and sprinkle it on Aaron and his garments, and on his sons and his sons' garments with him. He and his garments shall be holy, and his sons and his sons' garments with him.*

**The context is the ordination or installation of Jewish priests**

What's the point of Israel's priestly offerings? <sup>42</sup> *It shall be a regular burnt offering throughout your generations at the entrance of the tent of meeting before the LORD, where I will meet with you, to speak to you there. <sup>43</sup> There I will meet with the people of Israel, and it shall be sanctified by my glory. <sup>44</sup> I will consecrate the tent of meeting and the altar. Aaron also and his sons I will consecrate to serve me as priests. <sup>45</sup> I will dwell among the people of Israel and will be their God. <sup>46</sup> And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God.*

The key phrase is at the end of v. 43: '*sanctified by my glory*' – Title: Sanctified by God's Glory

- Sanctified means set apart to be holy, distinct, different, it's a continual transformation
  - God's glory is what does that, it can change us, and I pray it will this communion Sunday
    - o Today we'll hold in our hand a cup that symbolizes blood we needed to cleanse us
- v. 46 says the goal of this text is believers know their God who delivers and dwells among them
- to know who He is (*I am*) and whose He is (their God who saves and lives in their midst)
  - God brings out of slavery to bring in as His children (same with us from slavery to sin)
  - God desires relationship and fellowship, dwelling close, daily meeting and speaking to us

### Outline:

1. The sin problem (v. 19-21)
2. God's gospel solution (v. 22-42)
3. Christ's transforming glory (v. 43-46)

**The sin problem** – this first has to be dealt with, and that’s graphically pictured in v. 19-21:

- Aaron and his sons were the first priests who represented sinful people before a holy God
- In context, look at the end of v. 14: *...it is a sin offering.*<sup>15</sup> *Then you shall take one of the rams...*
- We saw last time they symbolically laid sinful hands on an unblemished ram, a substitute
  - o v. 20 says they put some of its blood on one of their ears, thumbs, and toes

Why the tips of the ear first? In context, listen to 15:26 *‘give ear to his commandments and keep all...’*

- But all sin and fall short there, and sin at that very place needs blood to be applied there
- Also in context, ch 21:6 talked about someone piercing his ear to serve a master for life
- There would’ve been blood on the ear symbolizing dedication for life to hear and obey

Why blood on the right hand’s thumb? This could cover sins our hands commit, or try to grasp

- In context, a right hand also meant power (ch 15 says God’s right hand defeated Egypt)<sup>2</sup>
- There’s power in the blood, and God wants His redeemed to serve with all their strength

What about the end of v. 20, blood on the big toe? This may cover sins we walk in or wander in

- Earlier at the burning bush, God told Moses take off your sandals, you’re on holy ground
- Here God lets priests enter His holy place if there’s blood covering their foot at the front

*It was their way to say take my life and let it be consecrated Lord, to Thee<sup>3</sup>*

Blood covering these 3 parts is for cleansing in Lev 14:14: *the priest shall put it on the lobe of the right ear of him who is to be cleansed and on the thumb of his right hand and on the big toe of his right foot.*

- But before a priest could help others with their sin problem, he needed help for his own
- From his hand to head to toe, his whole person was sinful needing grace, top to bottom
- v. 21 says part of the blood and anointing oil was sprinkled on priests and their clothes
- Anointing was on the head, so oil and blood is on their heads, blood is splattered on robes
- Even what we think we do that’s good is sin-stained, plus we fail to do what our ears hear
- Earlier Gen 6:5 said of humanity every intent and thought was only sinful all the time
- A later text says even the most righteous deed we do is like a filthy blood-stained cloth<sup>4</sup>
- I think this pictures total depravity, not as bad as we could be but the totality of our being
- Sinful through and through, head to toe in thought and word and deed is our sin problem

*Nothing about us escapes corruption and contamination top to bottom*

Ps 65:3-4 (NKJV) *Iniquities prevail against me* [PREVAILING depravity]

*As for our transgressions, You will provide atonement for them.* [ATONING grace]

*Blessed is the man You choose,* [ELECTING grace] *And cause to approach You* [EFFECTUAL drawing grace], *That he may dwell in Your courts. We shall be satisfied with the goodness of Your house* [PRESERVING grace]

*Those are the doctrines of grace in 2 verses, aka how the totally depraved are saved*

ATONING grace for God’s people is in Ex 29:33: *They shall eat those things with which atonement was made ...* [but look at the end of the verse] *but an outsider shall not eat of them, because they are holy.*

- Only God’s people were to partake, it wasn’t universal or for those outside God’s people
  - o In Scripture, the redeemed are only those who believe, the rest are unredeemed

How? Ps 65 says God chooses and causes people to come (ELECTING EFFECTUAL grace)

- Jn 6:44 *No one can come to me unless the Father...draws him...<sup>37</sup> All that the Father gives me will come*
- In this context God chose Moses and not Pharaoh, the people of Israel and not Egypt
- He redeems and brings His elect to saving faith and He loses none (PRESERVING grace)
- But they’re not to be ‘the frozen chosen,’ Ex 29 appoints them to serve (Jn 15:16, Eph 2)

*Along with God’s sovereignty in salvation is man’s responsibility*

In Ex 29 the blood on them communicated personal responsibility and guilt, blood on their head

- That meant death to them. Lev 20:9 *‘his blood will be on his own head...he must be put to death...’*
- The rejector is responsible, Josh 2:19: *his blood will be on his own head; we will not be responsible* NIV

- Even today, to say you have blood on your hands means personal responsibility and guilt
- Ex 29 shows men the sin problem is blood on their hands and own head, needing a savior

**The best of men (priests) - and the best men do – all falls short and needs redemption**

### **Blood on us pictures #1 the sin problem, and it also points to #2. God's gospel solution**

The OT prophesied God wouldn't delight in animal sacrifices, but Messiah's ear would obey<sup>5</sup>

- Jesus had blood on His hands and feet nailed to the cross as He bore judgment for sinners
  - o When He came, Pilate didn't want any part of bloodguilt, washing his hands of it
  - o *'...this man's blood...is your responsibility.'* All the people answered, *'Let his blood be on us...'*<sup>6</sup>
- The NT Jews said 'let the responsibility and bloodguilt for Christ's death be on our head'
  - o God's judgment did fall on them, but for all who repent, there's mercy in His blood
- For our sin we must be put to death, it's on us, unless by grace we say *let His blood be on us*
- In Ex 29 the principle is the blood of another can cover and cleanse from all guilty stains
- If we lay our hands on His head spiritually in faith, He exchanges our sin for His holiness
- It's a transfer of righteousness for wretchedness on the cross as we trust His blood for us

As feet walk, 1 Jn 1:7 says *'if we walk in the light, as he is...the blood of Jesus his Son cleanses us from all sin'*

*Take my feet and let them be, swift and beautiful for thee...*

*Take my hands and let them move at the impulse of thy love.*<sup>7</sup>

Ex 29:24 *You shall put all these on the palms of Aaron and on the palms of his sons, and wave them for a wave offering before the LORD.* <sup>25</sup> *Then you shall take them from their hands and burn them on the altar on top of the burnt offering, as a pleasing aroma before the LORD. It is a food offering to the LORD.*

- This pictures the palms of the hands lifting up offerings presented to God to please Him
- We studied other details of ch 29 last time I won't repeat, but one detail gets repeated 7x:  
<sup>36</sup> *and every day you shall offer a bull as a sin offering for atonement. Also you shall purify the altar, when you make atonement for it, and shall anoint it to consecrate it.* <sup>37</sup> **Seven days** you shall make atonement for the altar and consecrate it, and the altar shall be most holy. Whatever **touches the altar shall become holy.**

- 7 is the number of perfection or completion, and 7 days is a reminder of creation week
  - o Maybe a hint this points to a new creation, the way the gospel describes salvation?
  - o It would require perfect complete atonement in the anointed Messiah to purify us
  - o He's the sufficient sin offering and the end of v. 37 hints at a way to become holy
- The unclean touching holiness should die, but this altar makes holy all that it touches
  - o Before a holy, holy, holy God, Isaiah says *'woe is me, I am a man of unclean lips!'*
  - o But there in Isa 6 something from the holy altar touches him to cure his unholiness
  - o The physical altar is gone since 70 AD but Heb 13:10 says we have an altar in Jesus
  - o Jesus touched unclean lepers but didn't become unclean, the touch cleansed them
  - o Jesus the Holy One came touching the untouchables and loving society's unlovable

**What's just touched on here becomes a theme in the gospels**

Jesus touches dirty toes as He washes feet, heals a sick contagious mom by touching her hand<sup>8</sup>

- o To a man with a bloodied cut ear, Lk 22 says *'he touched his ear and healed him'*
- His heart is touched with pity as He touches the eyes of the blind to give sight (Mt 20:34)
  - o Jesus could command miracles, but often chose a close and personal healing touch
- A lady crippled 18 years: *'he touched her, and instantly she could stand straight'* (Lk 13:13 NLT)

*Shackled by a heavy burden, Beneath a load of guilt and shame*

*Then the hand of Jesus touched me, And now I am no longer the same ...*

*Something happened, and now I know, He touched me, and made me whole*

*[She could sing with the Gaithers] Since I've met this blessed Savior ... I'll shout it while eternity rolls*

*... He touched me, oh, He touched me, And oh, the joy that floods my soul!*<sup>9</sup>

- May He touch your heart today so you rejoice, and may He touch your eyes to see
  - At a funeral, His heart was moved with compassion as He saw a grieving widow
- Lk 7:14: *he...touched the coffin, and those carrying it stood still. He said, "Young man, I say to you, get up!"*
- A dead body normally made touch unclean in the Law, this touch reverses that and death!
  - In Ex 19 God warned any touching Mt. Sinai would die, but touching Messiah gives life!
- At the Mount of Transfiguration, Peter, James, and John fell on their faces fearing they're dead.
- *But Jesus came and touched them, saying, "Rise, and have no fear" (Mt 17:7, or get up, don't be afraid)*
  - In Rev 1 John falls as though dead but Jesus touches with His right hand to say *fear not*
  - His healing touch is also a hope-giving touch, letting us know He's near to help our fears
    - Sinners and sufferers touching the Holy One by faith were made well and whole<sup>10</sup>
  - Remember a woman who was unclean but knew if she touched Him she'd find mercy?<sup>11</sup>
    - *'If I can only touch his garment...'* He said *'Take heart, daughter, your faith has made you well'*
    - Literally the word is *saved*, your faith in touching Me saved you, daughter of God!
    - 12 years she was ritually unclean from a blood issue, till she touched her Savior
    - Take heart sister, He sees what the world can't, if you need healing, come in faith
    - Unclean son or young person, feeling woe or worthless, your faith can touch Jesus
    - If you're afraid or anxious or grieving, trust Him to uphold you with His right hand

**He can make whole and holy in Him, anointed and washed head to toe**

Pharisees would rather shun sinners than let them touch. In Lk 7:39 one *'said to himself, "If this man were a prophet, he would have known **who and what sort of woman this is who is touching him, for she is a sinner.**"*<sup>40</sup> *And Jesus answering said, "...she has wet my feet with her tears and wiped them with her hair...she has not ceased to kiss my feet...she has anointed my feet..."* [touching in faith, her head down at His toes]...<sup>48</sup> *And he said to her, "Your sins are forgiven."*...<sup>50</sup> *And he said to the woman, "Your faith has saved you; go in peace."*

Humble faith brings forgiveness, salvation, and peace. Trust His death and resurrection for you.

- The risen Lord says to those who doubt: *Why are you troubled, and why do doubts arise in your hearts? See **my hands and my feet, that it is I myself. Touch me, and see*** (Lk 24:38-40, touch=believe)

Ex 29 talks about touching where the blood was, and in context touching had to do with trusting

- Ex 12:22 *Take a bunch of hyssop and dip it in the blood that is in the basin, and **touch the lintel and the two doorposts with the blood** ... None of you shall go out of the door of his house until the morning.*
- A Passover lamb was slain and all who trusted and touched its blood had wrath pass over
  - They were set apart by the blood touched to them by faith so their sons didn't die
- This takes us full circle to touching and trusting the lamb's blood in our place in Ex 29
- Look at Ex 29:38: *"Now this is what you shall offer on the altar: two lambs a year old **day by day regularly.**"*<sup>39</sup> *One lamb you shall offer in the morning, and the other lamb you shall offer at twilight.*
- After touching it with their hands on its head the lamb was slain, like Passover but daily
- They needed a daily sacrifice because of daily sin, morning and evening 365 days a year

**Today in communion, the sacrifice of Christ is finished and sufficient**

v. 40 ends with wine offered with the lamb and v. 23 has unleavened bread, Passover elements

- Jesus at a Passover table instituted the Lord's Table we remember in the bread and cup

The end of v. 43 said this was to sanctify, but listen to Heb 10:10: *we have been sanctified through the offering of the body of Jesus Christ once for all.*<sup>11</sup> *And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins.*<sup>12</sup> *But when Christ had offered for all time a single sacrifice for sins, he sat down...*<sup>14</sup> *For by a single offering he has perfected for all time those who are being sanctified.*

- How great is our Great High Priest! He actually takes away sin and makes us holy in Him
- 1500+ years, millions of lambs, till John said *'behold the Lamb of God who takes away sin...'*
- For all believers in the world, in Revelation the Lamb triumphs and transforms the world

The last book of the Bible is the glory of the Lamb who changes everything

### That's our 3<sup>rd</sup> final point: Christ's Transforming Glory

<sup>42</sup> *It shall be a regular burnt offering throughout your generations at the entrance of the tent of meeting before the LORD, where I will meet with you, to speak to you there.* <sup>43</sup> *There I will meet with the people of Israel, and it shall be sanctified by my glory* [it's the glory of the Lord that sanctifies, that transforms His place and people]

- The time was coming and is here: worship is changed to anywhere it's in Spirit and truth
- All around the world God meets with us if we pray and speaks to us if we open His Word

Jn 17:17 *Sanctify them in the truth; your word is truth... [Jesus prays] for their sake I consecrate myself, that they also may be sanctified in truth.* <sup>20</sup> *"I do not ask for these only, but also for those who will believe in me through their word... [Jesus is praying for you, for all believers in the future, sanctification is His heart for you] ..."* <sup>24</sup> *Father, I desire that they also, whom you have given me, may be with me where I am, to see my glory ...*

We see it in His Word and truth that sanctifies as we spend time with Him

His Word transforms us by renewing our minds. Being with Jesus, seeing His glory changes us

- It changed James and John from seeking glory for themselves, wanting top seats in glory
- Christ's glory transformed Peter's mouth that said dumb things and even denied Jesus 3x
- His mouth was changed to preach Christ, John the Samaritan-hater to the apostle of love

Acts 4:13 says the Jewish priests and leaders *'saw the boldness of Peter and John, and perceived that they were uneducated and untrained men, they marveled. And they realized that they had been with Jesus'* (NKJV)

- When you've been with Jesus in His Word, there's a glorious sanctifying strengthening
- Have you been with Jesus? You need His Word daily where He meets and speaks to you
- His glory changed Saul-Paul from Christian-killer to give his life in love for Christians
- That church persecutor was transformed to church planter after seeing glory on that road

He wrote 2 Cor 3:18 *'beholding as in a mirror the glory of the Lord, [we] are being transformed into the same image from glory to glory...'* (NAS, or *'from one degree of glory to the next.'* Piper: *'beholding is becoming'*). NIV says us who *'reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory.'*

That's the ultimate fulfillment of Ex 29:43, being sanctified by the Lord's glory

One commentary says that glory *'changed everything it touched, and it touched his people.'*<sup>12</sup>

<sup>45</sup> *I will dwell among the people of Israel and will be their God.* <sup>46</sup> *And they shall know that I am the LORD their God, who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God.*

- Their Exodus out of Egypt was so they would experientially relationally know *their God*
- That's His covenant promise and purpose statement: God will dwell among His people

Jn 1:14 says our God *'became flesh and dwelt among us, and we have seen his glory, glory as of the only Son from the Father, full of grace and truth... [v. 18] ... God, who is at the Father's side, he has made him known.'*

- We know God in Christ in a greater way dwelling among us to bring us out from sin

In the 1800s missionary John Paton saw the glorious transformation of a savage island tribe.<sup>13</sup>

For years we had toiled and prayed and taught for this. At the moment when I put the bread and wine into those dark hands, once stained with the blood of cannibalism but now stretched out to receive and partake the emblems and seals of the Redeemer's love, I had a foretaste of the joy of glory that well-nigh broke my heart to pieces. I shall never taste a deeper bliss till I gaze on the glorified face of Jesus himself

1 Jn 3:2 *'...what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is.'* <sup>3</sup> *And everyone who thus hopes in him purifies himself as he is pure.*

- That blessed hope sanctifies and purifies till the final transformation of us and the world

Rev 7:15 is in glory for those who died in Christ, it says *'He who sits on the throne will dwell among them.'* <sup>16</sup> *They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat...* (NKJV)

In a transformed new heaven and earth, Rev 21 says *'God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain...'* (NAS)

Let's long for and live for that ultimate fulfillment of the end of Ex 29

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<sup>1</sup> Philip Graham Ryken, *Exodus: Saved for God's Glory* (Crossway Books, 2005), 909–910.

<sup>2</sup> Exodus 15:6, 12, etc.

<sup>3</sup> Frances Havergal, “Take My Life and Let it Be.”

<sup>4</sup> Isaiah 64:6, the Hebrew literally refers to a bloodied menstrual rag.

<sup>5</sup> Psalm 40:6-8, applied to Jesus in Hebrews 10:5-7 (translated there as the whole body, not just the ear).

<sup>6</sup> Matthew 27:24-25 NIV.

<sup>7</sup> Havergal, “Take My Life.”

<sup>8</sup> Matthew 8:15, John 13, etc.

<sup>9</sup> Gaither Music, “He Touched Me!”

<sup>10</sup> Matthew 14:36, Mark 3:10, 6:56, 8:22, Luke 6:19,

<sup>11</sup> Matthew 9:19-22. Mark 5:25-36 gives other touching details, and v. 36 has her faith “saving” (Greek *sozo*) first, then “and be healed of your disease.”

<sup>12</sup> Eugene Carpenter, *Exodus 19-40*, Evangelical Exegetical Commentary (Lexham Press, 2016), 252.

<sup>13</sup> This quote from John D. Currid, *A Study Commentary on Exodus* (Evangelical Press, 2000), 2:232.